1; Reshetar S-4 (no date) 1951 RD1 Ukraine RD1

ing bishops to be married at all resulted from a reaction which was general in Russia at the time amongst the "white" or married secular clergy against the monopoly which the "black" or celibate regular clergy held on practically all of the episcopal offices. The canons enacted at the 1921 *Sobor* specifically denied the regular clergy any privileges in obtaining bishoprics.

Liberalism also made itself felt in the administration of the Ukrainian Church, which was based on the principle of *sobornopravnist'*, a conciliar and democratic form of ecclesiastical government in which all members of the Church—bishops, priests, and lay representatives—participate co-equally in all of its organs. The *Sobor* of 1921 specifically denied that hierarchs meeting alone could represent the whole Orthodox Ukrainian population. It declared that the All-Ukrainian Orthodox Church *Sobor*, which was to meet at least once every five years, "possesses the highest religious, legislative, executive, judicial, and supervisory authority in the Ukrainian Church."[8] In the periods between *sobors* a smaller body, the Church Council, met semi-annually to serve as the highest executive organ and as an interim legislative body for the Church. Part of the Council met on a monthly basis to deal with more immediate matters. On the diocesan and district levels popular assemblies were to operate and each of the former was to elect its own bishop; the elective principle was also to prevail in the individual parishes, the members of which were empowered to select their own pastors with the consent of the diocesan council, a body elected by the diocesan assembly.

Another characteristic of the Ukrainian Church was its sense of social consciousness, although expressed within a national context. The canons declared that "who utilizes Church life for social, national, political or personal subjugation should be excommunicated from the Church."[9] They specifically condemned all who employed national sentiments in order to renew the rule of the wealthy classes of society. The Russian Church was charged with having betrayed Orthodoxy *(Pravoslavje)* and having become a bulwark of *caroslavje* and *panoslavje*—glorification of tsars and landowners. In this way the new Church attempted to find a place for itself in the new revolutionary order and gain widespread popular support.[10]

[8] *Ibid.*, p. 18.

[9] *Ibid.*, p. 9. For French translations of some of the documents pertaining to the Ukrainian Church see "L'Église Orthodoxe Panukrainienne créée en 1921 à Kiev," *Orientalia Christiana*, No. 3 (June, 1923), pp. 73 ff.

[10] The Ukrainian Church was not unique as a reformed group in the Russia of this period. A similar movement arose within the Russian Orthodox Church in the form of the "Renovated" or "Living" Church which also endeavored to break the monopoly of the monastic clergy on episcopal offices by permitting bishops to

40th day after death, at Easter, Whitsuntide, and on St. Dimi- 765
try's day) special dishes are eaten.

The course of the year in Ukraine is accompanied by 796
many old customs which are not to be found among Russians but which resemble those of Southern Slavonic peoples. They spring from the world of Pontium and Greece and Rome; such are the festivals at Christmas ("koljada"), New Year ("novyj rik"), the consecration of water ("shtshedryj vetshir"), Easter ("hayivky"), the beginning of spring ("vesnyanky"), solstice ("kupalo"), the beginning of autumn ("Andrija") etc. They are accompanied by games and country dances, of which there are several thousand. The beginning of the most important agricultural operations is also celebrated (building the house, ploughing, sowing, driving the cows to pasture, hay and grain harvest etc).

Ukrainian demonology, founded on ancient animistic beliefs, 771 ●
has, in contrast to the Russian, lost all its terrors; the devil, for instance, is stripped of all horror. Magic and the belief in witchcraft are very probably of more modern, partly Christian origin. There is no higher mythology. The worship of fire and water is more developed and there are some faint traces of the worship of plants. Much of popular belief is preserved in fairy 538
tales, fables, sagas, legends, proverbs and riddles, of which there is an inexhaustible store. Some 4 years ago Savtshenko found 2000 main variants of Ukrainian fairy tales, compared with about 1700 Russian and 1500 White Ruthenian versions. V. Hnatjuk has counted 327 fables of animals (exclusive of variants). We must finally mention the incredible wealth of popular stories and anecdotes.

But the Ukrainian people's most precious spiritual possession is their folk-poetry, one of the richest in Europe and characterised by aesthetic values, depth of poetic feeling and perfection of form. F. v. Bodenstedt, who published "Die poetische Ukraine" in 1843 put these Ukrainian poems above those of all other nations. Hohol said of them that they comprehended poetry and history and were a monument to the nation's ancestors. Every kind of song is represented, from the traditional songs of ritual and later ballads to the short song of to-day ("Shumky", "Kozatshky", "Kolomyjky" and "Tshabarashky"). These histo-

812 terest and, at the same time, superficial work. The Ukrainian
153 does not treat problems in theory and practice from the point of view of reason, but confronts reality with emotion, takes decision on the spur of the moment and confuses theoretical and practical issues.

157 In connection herewith I shall just touch on the third sphere
●771 of psychological life, namely the will. Seeing that all three
181 functions, reason, feeling and will are closely dependent on each
812 other, the supremacy of the first or the second will necessarily influence the third. A will that is under the control of feeling and not of reason, will not be very strong, steadfast or consistent, but, like the feelings, will fall from one extreme into the other in a brief interval, so that periods of great, superhuman activity and joy in work are followed by times of complete passivity and the idleness of despair. The supremacy of feeling and the predominance of love provide us with a further element in the Ukrainian view of the world, namely the deep feeling for religion which is the main component in all Slav spiritual life. Many scholars of the last century emphasise the supremacy of feeling and the all-important part played by religion as the main characteristics of the spiritual life not only of modern Slavs, but also of their ancestors, whether remote or recent. Attempts have been made to differentiate the historical peculiarity of the Slavs from that of the Romance peoples, in particular from the French and the Germanic nations. Compared with the political French and the philosophical Teutons, the Slavs are, in the widest sense, the religious race.

Quite apart from our opinion of this characteristic, it must not be forgotten that all leading Slavs, whether Poles, Czechs, Ukrainians or Russians, whether philosophers, authors or artists, display an undoubted, if varied religiousness. Even revolutionaries like Bakunin, Herzen and others, though they rejected all belief at the start, were none the less deeply religious men and their fantastic fight against religion was but a negative expression of religious feeling. Atheism in Russia is the expression of an unsatisfied passion for belief, of a passion that refuses to let

itself be put off with inadequate creeds, and that, in despair, denies God Himself. 157 771

In spite of this general, common background, expressions of religious feeling in the various Slavonic tribes differ greatly. The Ukrainian is never orthodox in his religious life; he does not cling at all to forms, to externals; rather does he endeavour always to comprehend the essence of a creed or belief. All who have studied the character of the Ukrainian people even superficially must admit that a religious quarrel or still more, a bitter strife over ritual forms such as has become a plague with Russians is quite impossible among Ukrainians. Ukrainian history provides us with interesting and instructive examples of this. When the Kyiv State became Christian and accepted the Byzantine form of the Christian Church, being thereby automatically drawn into the whirlpool of religious strife, the Grand Prince deliberately sought to avoid all dogmatic quarrels and to keep contact with the West, even though he was a member of the Eastern Church and shared in Eastern culture. Unconcerned with the subtleties of dogma, which did not interest Kyiv princes though their church depended on Constantinople, they nevertheless sent ambassadors to the German emperors and to Popes, received delegates from the West and showered gifts on them; they formed family unions with Catholic princes and rulers — in a word, began to smooth the way of mediation between Western and Eastern Europe, a rôle which Ukraine was later to assume. It is true that fierce wars of religion were waged in Ukraine as elsewhere in the 16th and 17th centuries. But here the strife between adherents of the Orthodox Church and Unionists represented in reality the gigantic struggle between two views of the world — the Eastern conservative view and the Western, more progressive one, a struggle which, in addition to religion, comprehended many other factors, such as national feeling and political and cultural standards. At present, too, when Ukrainians must live together under most trying circumstances, church differences scarcely come into play. As a result of his over-individual nature, the Ukrainian is all too ready to utilise every opportunity of arguing with his opponent, but religious feeling is too deeply rooted and com-

181 812

pels too much respect for the opinion of others for him to make diverging beliefs an object of strife. Skovoroda, the Ukrainian Socrates, whose spiritual life reflects all the characteristics of the national psyche of the Ukrainian people, expresses his attitude to religious things in a very simple formula, which is perhaps too simple for a philosopher: "Pagan temples and idols were also expressions of Christian belief, being inscribed as they were with the wise, sacred words: gnoti seauton, nosce te ipsum".

According to Skovoroda, God did not reveal His truth to Christians and Hebrews alone, but also to pagans, just as morality cannot be regarded as the monopoly of the Christian world, seeing that it has many eminent champions among the nations of the ancient world. In the province of religion the Ukrainian demands universality, respect for every genuine religious feeling, tolerance of the convictions of others, but not orthodoxy and not the forfeiture of valuable content for the sake of mere form.

The Ukrainian view of the world is characterised by an optimism founded on metaphysics and ethics. In spite of the overwhelming catastrophes that have constantly shaken the historical existence of the people to its foundations, in spite of the terrible persecutions to which the heart of the nation, its peasantry, has been exposed for centuries, hope of a better future was never dead, and indeed it rose afresh at the very time when, judged by objective standards, there were practically no prospects of improvement. And yet — in defiance of all foes — the Ukrainian people will and must live and fulfil its destined mission, the motto to which all leading spirits have always sworn allegiance. Of course, Ukrainian public opinion, especially in the higher classes, has also displayed depression caused by temporary circumstances; but though the situation was often extremely critical, Ukrainian history has no proper example of general dissolution, of complete and extensive despair. On the contrary, it is characteristic of Ukrainian mentality to regard the world and its phenomena from the best side and to trust in a favorable issue of all processes. "We'll get along somehow" is the expression, not only of mental balance, of a determination to keep a stiff upper lip, but is at the same time an unmistakable sign

776 world free from them, that they do not even respect Russian churches. As unsubstantial beings who can, however, appear in various familiar guises to man, these servants of the Evil One do not only dwell in places forsaken by God, in bottomless moors and the depths of forests: they are just as much at home in human habitations and even penetrate into the human organism. We may see proof of this belief in the fact that all containers of drinking-water in Russian peasant houses have got some kind of lid, be it ever so primitive. If it is impossible to get a lid, two sticks are laid cross-wise on the vessel so as to prevent the devil from getting into the water. Similarly, we can scarcely find a peasant who, in spite of innate carelessness and dreaminess, will forget to make the sign of the Cross over his mouth when yawning, so as to keep the Evil One from entering into his organism.

On the basis of material at our disposal dealing with the rôle of the devil among Eastern Slavs, we may safely assert that among Ukrainians, as among the peoples of Western Europe, the demonic has lost something of its mystery, originality and power while, in the life of the Great Russian, evil may not be on the same level as good, but it has nevertheless managed to
000 preserve a fairly strong position. Russian dualism, predominant in folk-lore and expressed in the struggle between the Divine Power and the Evil One points plainly to analogy with the dualist beliefs of Oriental religions. Mazdeism in particular, the creed of aryan Iran is decidedly dualistic in character, being constructed on the contrasts between light and darkness, good and evil, salvation and destruction, as they appear in the psychical and moral world. These contrasts can be traced to two gods who are equal in power and who are constantly engaged in strife. Ahriman characterises the cause of the strife and the mutual enmity of these two powers as the ethical devil; for a moral sin, envy of Ormuzd causes Ahriman to conceive the idea of destroying his creations.

●771 It is just here, in the province of ethics, that the difference in the conceptions of good and evil which we have
812 already noticed in the national beliefs of Russians and Ukrainians, becomes strikingly apparent. For the Ukrainian evil

is, so to speak, the result of teleological conditions. It is in the world not because there is any justification for its existence in itself, and not as a power against which we struggle in vain; evil exists because we need it, because without contrast to it, good could never be brought into the right light. It is not only the evil in us, but the evil around us that seems to be the essential complement of good; the power of good grows in the struggle with evil; injustice furthers the feeling for justice, falsehood and cowardice the feeling for truth, while selfishness calls forth magnanimity. Metaphorically speaking, the devil is for the Ukrainian by no means an almost divine power, inspiring man with inexpressible terror, but a being that draws the poor sinner's attention to his sins, frightens him a little and so shows him the way to improvement and perfection. This belief has produced a thoroughly optimistic view of the world which has found striking and eminent expression in literature.

For the Great Russian, evil is a dreadful power, not a necessary attribute of good but a principle of equal value that can attract disciples and inspire them with enthusiasm. One does not commit evil from carelessness, but from conviction, for the sake of evil, because evil has the same foundation and justification in human nature as good.

This idea of evil has naturally found artistic expression in literature and its main representatives in Russian literature are Dostojevskij and Tolstoi. Tolstoi rejected all positive religion and formed his own view of the world which is characterised by perfect passivity quite opposed to combating evil. His principle of "non-resistance" to evil which he erroneously tries to derive from Christ's original teaching is really anchored in his thoroughly Russian soul and is certainly the unconscious expression of the general Russian belief in the invincibility and omnipotence of evil.

Tolstoi deliberately twists Christ's teaching and attempts to set it up against the Old Testament idea of vengeance and retribution, though there is no justification for this at all. We know that Christ did not come to destroy the law of the prophets but to fulfil it.

6: Armstrong S-4 (no date) 1955 RD1 Ukraine RD1

vention, however, combined with the opposition of a number of Autonomous bishops, headed by Panteleimon, forced Alexius to retract his signature.[53]

From what has just been said, one would assume that there would be a close connection between the Autocephalous Church, which within a few months had come to be the church of most believing Ukrainian nationalists, and the nationalist parties. To a certain extent this is true, for many members of the latter, who were prevented by the danger of violent death from pursuing any national political activities, turned to the cultivation of the church as a means for expressing and propagating their feelings. A number of the leading members of the Autocephalous Church were affiliated with the UNR, and the Het'man group also displayed great interest in religious development, in line with its conservative and traditionalist principles. More particularly, Mstyslav, the member of the UAP hierarchy who was most intimately acquainted with and interested in political affairs, was an old adherent of the UNR.[54]

As has been previously indicated, however, the really active parties in the East Ukraine were the two factions of the OUN. Hence the fact that the church leaders tended to associate with other groupings acted as a certain impediment to close collaboration. Moreover, a strong element in both wings of the OUN was opposed to religion in principle. This ideological bias against utilizing the church as a major instrument of national expression was undoubtedly given greatly increased weight by the experience of the nationalists in the East Ukraine. The churches—both Autonomous and Autocephalous—had no difficulty in attracting communicants, for there were many millions who had longed for the remembered solace of religion throughout the years of Communist oppression. These adherents of the church were, however, drawn very largely from the lower classes, the less educated elements of the population, especially the peasantry.[55] Since the OUN groups—as will be shown—concentrated their efforts on the intelligentsia, they placed comparatively little emphasis on

[53] *Ukraïns'ka Diisnist'*, December 10, 1942, p. 2.

[54] Interview 69.

[55] See Chapter IX for details and sources on the attitude of the social classes and age groups toward religion.

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aspects of nationalist feeling which were prevalent only in the village. More important, the younger generation everywhere, even in the rural areas, was hostile or at least indifferent to religion. Both OUN groups were intent upon winning the allegiance of youth; they soon came to see that any close connection with the church would be interpreted by a large segment of the latter as "reactionary." Hence they abandoned or played down their contacts with the clergy, rather than jeopardize their success with the youth.[56]

While the factors just described prevented any wholehearted collaboration between the church and the nationalist political movements, there were numerous cases in which the two nationalist tendencies moved in parallel paths. This was especially the case in Kiev, where Panteleimon, the most outspokenly pro-Russian of Autonomous bishops, and hence the most obstinate foe of Ukrainian national independence, was opposed to Mstyslav, the most active nationalist among the Autocephalous bishops. Nationalist Ukrainians abstained from any contact with the Autonomous Church there; they had the support of a number of prominent figures in the city administration, including the mayor, Forostivs'kyi, who had himself been a priest under Lypkyvs'kyi. The anti-Nationalist element around Shtepa and Bohatyrchuk was perhaps not so enthusiastic about Panteleimon's church, and appears to have maintained a modicum of good relations with the Autocephalous clergy, but in general the alignment of political groups closely corresponded to confessional differences.[57]

This was even more the case in Dniepropetrovsk, where a strong proponent of a revived Russian Empire, Dimitrius, was installed as Autonomous bishop. The nationalist elements were violently opposed to his policies, and apparently considerable popular opposition was awakened by his efforts to revive the pomp of the old Russian Orthodox Church.[58] On the other hand, strong Russian nationalist elements, encouraged in all likelihood by the strongly Russophile city administration and press, vigor-

[56] Interviews 18, 65, 76.

[57] Interview 19.

[58] Interview 18 supported the statement in *Nastup*, August 22, 1942, that about thirty churches in the Dniepropetrovsk area joined the UAP church when a bishop was named by it for Dniepropetrovsk.

6: Armstrong S-4 (no date) 1955 RD1 Ukraine RD1

activist movement like the OUN to youth, or by the latter's desire in other cases to rearrange life to suit themselves. There is a faint suggestion that the Soviet regime may already have become the "old order" against which revolutionary youth is wont to rebel. On the other hand, these very qualities which made the nationalist *political* movement attractive to the younger generation had the effect of keeping it antagonistic to religion. As has already been pointed out, there is almost universal agreement that youth in the East Ukraine was cool, even hostile, to the churches.[29] In the south, the Protestants and dissident Orthodox groups seem to have been somewhat more successful, but they had no direct relation to the nationalist movement.[30]

The OUN-B, it will be recalled, placed special emphasis on securing the allegiance of youth, since its young agitators were unable to attract the support of the intelligentsia.[31] There is a small amount of evidence to indicate that the nationalist movements attracted a broader occupational group from the youth than from among its elders. So little is known concerning the role of the laboring classes, however, that no conclusions can be offered. Historically, the working class in the East Ukraine had been predominantly Russian or Russified. The working class was also generally more loyal to the Soviet system than most of the other social groups. Even if the Ukrainian claim that a large influx of dispossessed peasants and their children during the thirties had resulted in a Ukrainization of the urban laboring class be accepted, there is no evidence that such persons became interested in politics or had any important part in nationalist activity. Probably those who were mature when they left the village continued to be peasants in outlook, while a few rose into the intelligentsia, acquiring its coloration.

As frequently observed in this study, the disproportion of material available is no sure indication of a corresponding difference in the importance of factors involved. Since in many instances only fragmentary evidence is at hand, what is presented may be

[29] Cf. articles in *Krakivs'ki Visti*, October 12, 1941, p. 3; October 3, 1942, p. 2.
[30] *Krakivs'ki Visti*, October 3, 1942, p. 2; PS 1693.
[31] See the clandestine leaflet from the Odessa area previously referred to for sharp OUN-B criticism of the intelligentsia as tools of the Germans.

13/ crystal-clear Poprad eats it way toward Galicia. Along this small stream live Ukrainians; near it lies Velykyi Lypnyk. Its neighbors are Germans, Gorals and Slovaks.

•77/ Here lies the border of a strange world, a world whose other edge reaches almost to the Caspian Sea on the threshold of Asia. In it birth, life, death, time and many other things have a different value than elsewhere, other criteria obtain, and every stranger who would attempt to apply his own measure would fail. Even Christ has become different; he does not wear the crown of thorns, but the emperor's crown on his brow. Thus he sits in judgment over mankind. Here other altars are built, not the puritanically strict ones of the evangelical church nor the ostentatious ones of the Catholic, but the magnificent ones of the Byzantine church. The mysticism of this world between the peaks of the High Tatra, the glaciers of the Caucasus and the glistening mirror of the Caspian is already revealed here where Rome, Constantinople and Moscow are an equal distance away. True, the church steeple has an onion-shaped cupola, like any Bavarian one, but beside it two smaller cupolas adorn the roof and the altar conceals a magnificent painted screen, designed to wrap the service in still greater mystery. Like pure gold this iconostasis with the pictures of six prophets /9/ and twelve apostles is spread out before the sanctuary. Its basic tone is blue and yellow, the Ukrainian colors.

77 With God these people communicate through the priest, with the devil, directly. Even though they believe in Christ with deep religiosity, they by no means wish to be on a bad footing with the Evil One. It is not good to have him for an enemy; it is better not to say his name, or he might think he is being called and is expected to come. These people are also on good terms with spirits. The latter must be respected, feared,

527 789 grain whiskey. The revelry lasts all week just as in the case of a real birth.

527 771 769 The spring festival, the resurrection of nature, has for a long time coincided with the Christian Easter, the resurrection of the Lord, and the burial of Christ with the burial of winter. On Easter Sunday the Christian service and the pagan cult complement each other in a strange way. Scarcely has the priest prayed for the blessing of the Father, the Son and the Holy Ghost to descend upon his congregation, when the women join hands and dance around the church. It is a custom dating from ancient times to announce to the ancestor the beginning of field work at the spring festival, so that he can give them help and support. "Oh, ancestor!" the women sing on this occasion, "we plow the field, oh ancestor, we announce to you that we plow, that we sow, that we reap!" (82)

82. According to a verbal communication of the Ukrainian ethnographer and archaeologist V. Shcherbakivskyj, Prague.

789 527 The custom of "plowing-under", observed even before the First World War in East Ukraine when the field work begins, is probably unique. Again it is the women who, stark naked, exorcise the magic forces /139/ by drawing a plow over the nocturnal fields, and furrowing the earth amid a great deal of noise. Woe to the man who might eavesdrop on this grandiose fertility rite! The mischief-maker would have to pay dearly for it. (83) The drinking bout which the naked peasant

83. Zelenin: Russian (East Slavic) Folk Studies.

women celebrate near the church after they have finished their magic rite is called "lightning".

533 These are the same women who sing the lovely Ukrainian songs while they are working in the fields in spring and summer; for the Ukrainian be-

533 lieves that song is a part of work, and he has special symbolic songs for every type of work.

527 769 The Monday a week after Easter is dedicated to the ancestors. Well supplied with food and drink, the whole families set out for the cemeteries, just as in the days of Vladimir, in order to observe the death cult. They sit down on the graves of their ancestors, eat the food they have brought, share it with the dead by placing the latters' portion beside the Christian cross made of wood, and they do not forget to empty a small glass of horilka over it. The dead are honored if the visitors leave their graves in an elevated mood.

776 Summer passes by with the customary field work. It is a glorious time, the pumpkins and the melons ripen, the hollyhocks bloom again and people sleep out in the open. The harvest begins not without symbolic rituals; for the spirits must be thanked and one must pray for good weather. When the grain has been stored in the barns, the priest consecrates the harvest wreath, the grains of which are mixed among the seed the following year.

793 In the midst of this strange pagan-Christian world, the priest lives and works as the representative of Christ on earth. He knows the customs of the people from the time he is a child, and he joins in on many occasions. It is not sacrilegious when during a difficult birth he places the church key on the belly of the woman in labor, when he administers the Holy Sacrament to sick cattle or seals graves so that the dead may not /140/ return. Both shepherd and flock most earnestly believe that such deeds are efficacious and pleasing in the sight of God.

•771 178 The First World War, the civil wars and finally the Bolshevist cudgel have destroyed this world; faith and superstition, holy mass and the spirit cult were no longer tolerated.

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MAGICAL BELIEFS AND PRACTICES AMONG THE GALICIAN UKRAINIANS[1]

PART I

The Black Art and its Representatives

791 To the inhabitants of the plains and plateaus and the majestic-
789 ally rising Carpathians of Southern Poland—the Galician Ukrainian—life in its manifold aspects is pervaded by a mul-

101 [1] The Galician Ukrainians, also known as Ruthenians, are Eastern Slavs, and constitute a branch of the numerous Ukrainian, or Little

titude of mysterious, evil forces which he endeavours either to ally himself with, propitiate, or combat in order to assure himself of good luck or avert the many calamities which these supernatural powers may bring. Magical beliefs and practices are therefore widespread and deeply rooted among the people. Even where the church has opposed and tried to counteract the older notions and usages, its success has been at best only partial. What it often has effected was a change in form, or the substitution of an authorized rite for an ancient magical practice.[2] The priest, for example, sometimes takes the place of the sorcerer by holding a special midnight Mass, the *czorna służba* (black service), at the instigation of a person who wishes to harm an enemy.[3] At other times he acts as medicine man, e.g. by stepping over the back of an ailing parishioner in order to relieve his backache.[4] A case of substitution is noticeable in the rite observed before moving into a newly constructed house. Wherever the old practices of sacrificing a black rooster, as an offering to the Devil or as a preventive against disease, has become extinct, its equivalent has appeared in the solemn consecration of the house by the priest.[5]

Among the Ukrainians, as elsewhere, magical beliefs and practices have two main aspects, which may be termed respectively the black and white arts. While the former has its prime source in the arch enemy of man, the Devil, the latter, which functions mainly to counteract evil influences, relies on some powerful medium, sometimes God himself, to neutralize or overcome the

[2] Russian, people inhabiting South Russia. They occupy the eastern section of the former Austrian province of Galicia, which is at present part of Poland. They number approximately 3,000,000 and belong almost exclusively to the peasant class. Geographically, and to a certain extent also culturally, they may be divided into lowlanders and highlanders, the former inhabiting the plains to the north and the latter the Carpathian mountains to the south.

[3] Kaindl, R. F. "Zauberglaube bei den Rutenen in der Bukowina und Galizien," *Globus*, lxi, 282.

[4] Kaindl, R. F. "Zauberglaube bei den Kuzulen," *Globus*, lxxvi, 277.

[5] Kaindl, R. F. "Neue Beitraege zur Ethnologie und Volkskunde der Huzulen," *Globus*, lxix, 71.

[5] Kaindl, in *Globus*, lxi, 282.